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pass into the hands of wage-earners, the employees' income as wages will far exceed their income as shareholders, and their interest in the daily conditions of their employment will be more vivid than their partial interest as proprietors. Therefore, unless they, as stockholders, have control of the business, there will be the same occasion for dissension with employers over wages, hours and other matters now in dispute. With the French ambition to acquire a *rente*, the author's proposal may more reasonably hope for success in France than elsewhere; it is almost certain that American workmen would not participate in such a plan to any important degree.

ARTHUR SARGENT FIELD.

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Ferdinand Lassalle. Studien über historischen und systematischen Zusammenhang seiner Lehre. By EDUARD ROSENBAUM. (Jena: Gustav Fischer. 1911. Pp. viii, 220. 5.50 m.)

Bischof von Ketteler als Vorkämpfer der christlichen Sozialreform. By JOHANNES MUNDWILER, S. J. (Munich: Buchhandlung des Verbandes südd. kath. Arbeitervereine. 1911. Pp. 132. 1.50 m.)

There is a great difference between these books, both in spirit and method of treatment. In the spirit of historical materialism Herr Rosenbaum patiently traces the doctrines of Lassalle to their roots in the past and shows their relation to his life and times. In the spirit of a devout admirer Father Mundwiler gives a faithful picture of Ketteler as nobleman, priest, bishop, social reformer, and friend of the workingman. Both books are excellent in their way, although one could wish that the doctrines of Lassalle had been presented in a less impersonal way and that the character of Ketteler had been placed in its historical setting, so as to show his relation to other social reformers of his day.

Herr Rosenbaum, in his interesting and scholarly book, shows in detail the relation of the theories of Lassalle to those of Ricardo, Rodbertus, Marx, Blanc, and other economists, and even gives a list of the books in Lassalle's library, including works of Comte, Sismondi, Chevalier, Proudhon, Cournot, Gioja, Böckh, Wappäus, Gläser, McCulloch, Carey, and Buckle, some with annotations in Lassalle's own hand, showing that he read both widely and critically.

When all the sources are investigated, it is found that Lassalle, in common with other great men, contributed little that was new to the thought of his time, but took the ideas current in his day and school, hammered them out on his own anvil, and presented them to the world in his forcible and effective way. The idea of the class struggle may be traced to Heraclitus and was recognized by Bazard; the dialectical method was derived from Hegel; the right to work was asserted by Fourier; the communal idea is characteristically German; the ideas of revolution and the political activity of the working class arose in France; and the economics of socialism came from England.

But Lassalle was far more than a voice uttering the opinions of others, for he was an original thinker of unusual power and knew how to use the dialectical method. Everywhere he saw the conflict of opposing forces working toward change and social progress. Competition brings about the disappearance of the middle class and an unmitigated antagonism between employers and laborers which will pass away only when the laborers seize the means of production. The profound antagonism between socialized production and individualized distribution will be removed when distribution also is socialized. Moral progress is the result of a conflict between the standards of the bourgeoisie and the ideals of the proletariat. Bourgeois economics, which is the intellectual reflection of the bourgeois economic organization, developed contradictions within itself and committed intellectual suicide when Ricardo expounded the doctrine of rent, which is nothing but a theory of exploitation leading directly to socialism. There is a dialectical opposition between production and the product, since production is a flow and the product the coagulation of that flow, and production could not go on were it not that the product is constantly being torn from its fixity and thrown again into the stream of production, whereby not-capital becomes capital and the eternal flow and creation go on.

The thought of Bishop von Ketteler was upon a wholly different plane from that of Lassalle, being largely limited by the ideals and doctrines of the Roman Catholic Church. In fact, he can hardly be called a socialist, in the usual meaning of that word, but a Christian social reformer, like his English contemporaries, Kingsley, Maurice and Hughes, though of a more ascetic and thor-

oughgoing type. The Church recognizes the right to property as derived from God, not as an absolute right but as a right to use and administer it for the glory of God and the good of man. As Thomas Aquinas says, individual ownership is necessary to effective management, but the fruits of wealth must be used by the owner for the common good and not for his own enjoyment.

Bishop von Ketteler gave himself with enthusiasm and devotion to all kinds of charity and social reform and spent his whole income, beyond the cost of the necessities of life, in works of mercy. He was a lovable yet strong and warlike personality, reminding one of the character of Bishop Bienvenu depicted by Victor Hugo. He realized that charity alone was not sufficient, and that the sources of poverty and misery must be discovered and preventive measures used, if anything permanent was to be accomplished in the way of social reform. Like his teachers the Jesuits, he understood the importance of training children in industry and virtue, with religion as the indispensable means thereto. He strongly advocated workers' unions and coöperative associations, preferably under the wing of the church, but he opposed Lassalle's Workmen's Association, which he regarded as an atheistical sect.

In reply to some workingmen who asked Ketteler whether they could, as good Catholics, be members of Lassalle's Association, he wrote:

"We Catholics cannot possibly be members of any association which does not respect our religious convictions . . . Godless egoists, whether they call themselves social democrats or leaders of the Universal German Workingmen's Association, do as much harm to the working class as godless, egoistic capitalists."

The present volume was prepared in connection with the celebration of the hundredth anniversary of Ketteler's birth, and is a worthy memorial to a great and good man.

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NEW BOOKS

ANDRE, R. *Les limites du collectivisme*. (Paris: Grasset. 1911. Pp. vi, 193. 1.50 fr.)

ANDLER, C. *La civilisation socialiste*. Les documents du socialisme, No. 5. (Paris: Rivière. Pp. 72. 0.75 fr.)

BLANC, L. *Organization of work*. Translated from the first edition by M. P. DICKORE. University of Cincinnati studies, Series II,